The

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Notes of the Month.

With the dawn of the New Year we offer to our readers greetings and all good wishes. May the year that is on the threshold be for them and for all people everywhere a year of peace and prosperity, a year of well-doing and well-being. The year that has gone witnessed in its closing weeks a terrific struggle in the Balkan Peninsula, which cannot but result in changes commensurate with the struggle. What price has so far been paid for victory we cannot yet estimate, but sufficient information has come through to indicate that the war has been fully characterised by all those horrors which are inseparable from determined conflict. The loss in warfare, indeed, is of such a nature that it can never be reckoned up, and the gain, we persist in believing, might be effected by other methods than by an appeal to the arbitrament of the sword. We hope and work for the better day that is surely coming ; for the day when nations shall learn how to adjust their differences without setting up their people to slay each other ; for the day when "They shall beat their swords into plowshares and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more." As we write these words, we notice with great pleasure that delegates from the Balkan States and from Turkey have been welcomed to London, where they will meet in conference to seek terms of peace. That they may be successful will be the wish of all right-thinking people. One of the delegates said, "The guiding thought of all our efforts will be to work for the elaboration of an instrument of concord which will ensure for the Balkan Peninsula, troubled in the past, a durable peace, and form the commencement of an era of tranquillity and progress." That sounds well for a beginning. We fervently trust that no serious hitch will occur to prevent the delegates from reaching an equally satisfactory ending.

* *

Under the name Eugenics, the study of the conditions most favourable for healthy and happy existence has become popular amongst the more thoughtful men and women of to-day, and great endeavours have been made to create a widespread interest in it. The Eugenics Education Society held

a meeting in Belfast on November 27th, at which a lecture on "The Feeble-Minded" was delivered by Dr. Potts, of Birmingham, who is an authority on the subject. He advocated the separation of the feeble-minded from the general community and the detention of them in homes or colonies established and maintained by the State. While he admitted that drink, ill-health, underfeeding, and unsanitary houses all contributed to swell the ranks of the feeble-minded, the Lecturer was of opinion that a mentally defective ancestry was the chief cause of the evil. He thought that, to prevent the feeble-minded from perpetuating their defects in their posterity, they would have to be removed from the ordinary world to a place of safety. He said: "We must lay the axe to the root of the tree, because the only way to deal with this problem is to cut off the rotten branches." In making this Irish bull, Dr. Potts intended to convey an excellent idea to his audience, for the condition of affairs undoubtedly demands drastic action. At the conclusion of the meeting Bishop D'Arcy moved a resolution of regret that the Government had dropped the Mental Deficiency Bill. The whole subject is one of absorbing interest, and commends itself to every one who has the good of humanity at heart. The efforts of the Bishop and those with him should receive the hearty support of all, and especially of the members of our Church. We may perhaps regret that the promoters of Eugenics Education are not prepared to go far enough. Probably they are right in not attempting to do more at present, for the level of public intelligence is low, and a long time is needed to enable it to approach high-water mark. Supposing, however, that we had a more enlightened public to deal with, the evil could be attacked in a very different way. The proposal of Dr. Potts merely amounts to what we may call a piece of scavenging. The removal of the mud of feeble-mindedness from the social path and the piling of it in isolated rubbish heaps can only temporarily improve the position. This is clear when we remember that, as a matter of fact, the ranks of the feeble-minded are recruited from their own class only in part. There are in every civilised community all over the world large numbers of men, some of them pillars of church and State, now living exemplary lives, who have at one time sown "wild oats." Many of the feeble-minded owe their existence to such men. Dr. Potts' plan offers no remedy for this. He advocates the removal of the mud, but he does not provide a means of preventing the production of fresh mud. He lops off the rotten branches, but though he lays his axe to the root of the tree, he leaves it still capable of producing new rotten branches. Something more is obviously wanted than the mere segregation of the existing generation of the feeble-minded. We need a higher sense of personal responsibility for his actions developed in the normal individual. We need a religious system which will make the improvement of character more important than anything else. To prevent men from becoming evil doers is of far more importance to humanity and to themselves than to rescue them from their evil courses after they have done incalculable harm to the souls and bodies of themselves and others. Religion must be not only regarded as an anodyne to soothe a guilty conscience, as it now so often is, but it must be used to rub in the painful fact that our acts invariably produce their effects both on ourselves and others.

* *

"The White Slave Traffic" has of late received a great deal of attention both in this and in other districts. It is a matter which cannot be too earnestly considered by the religious denominations. It particularly concerns them. Now and heretofore the emphasis has been laid upon the attack upon those who are engaged in it as a business. This is a necessary and laudable undertaking, and should have all the support we can give it. The pursuit of it must not, however, be allowed to divert attention from the other guilty parties, for whom the traffic is carried on.

They are not the very wealthy, for they are not numerous enough to support the enormous volume of trade done. Assuredly they are not the submerged tenth, criminal and poor though they be. The crime really lies at the door of " the man in the street," with whom we associate every day. The traffic exists simply because the ordinary middle-class man and the well-paid artisan wills that it shall exist. Statistics show that not less than fifty per cent. of the adult male inhabitants of any civilised country have taken some part in keeping up the demand which this nefarious traffic supplies. The existence of this demand is a great blot on our Christian civilisation. However disheartening and unpleasant it may be, we must face this fact. Let us do all in our power to check the miscreants who live by carrying on this trade, but let us also remember that in the office and in the shop, in the shipyard and in the factory, in the market-place and in the train, in the army and navy, in the seats of learning, and in the assemblies of the devotees of fashion, who neither toil nor spin, in every walk of life, we are rubbing shoulders with the real culprits, the men for whom the traffic is carried on. Is there no remedy? None, unless religion can be so applied as to influence the character of the youth.

* *

Rev. James Kennedy writes to us on the question of Covenants, as follows :—

Referring to some comments on covenants, which appeared in the *Christian Life* of 7th December, the following paragraphs will be interesting: —In " Origin of Scottish Presbytery," a book cordially recommended by the late Principal Rainey, of New College, Edinburgh, and by Professor Orr of the then United Presbyterian Church—the Covenant, signed by King James I. in 1580, " and subscribed by all ranks all the country over," is called the " National Covenant." Aubrey, in the " Rise and Growth of the English Nation," vol. ii. p. 465, says—" They claimed divine right for Presbyterianism, and required it to be recognised by the State. Their attempts to enforce the Solemn League and Covenant, and to inflict civil penalties and disabilities on all who refused it, are as reprehensible as the Inquisition procedure or as Acts of Uniformity. That Covenant, *an expansion of the earlier one of* 1638, was entered into between the Scottish Estates and the English Parliament." " A vindictive and an impracticable ordinance was forced through in 1648, and under which any one who denied the Trinity or the Divinity of Christ or Scripture Inspiration, or the resurrection of the body and a final judgment was to suffer death on refusing to abjure."

* *

At the Annual Meeting of the General Synod of the Non-Subscribing Presbyterian Church of Ireland, held last June, a proposal was made for the adoption of a uniform hymnal for use in the congregations. The matter was referred to the General Purposes Committee for consideration, and as a result that body instructed the Clerk to issue a circular to the ministers and secretaries of congregations in which they recommended the proposal, and suggested that the " New Hymnal " would admirably serve the purpose in view. The New Hymnal contains 665 hymns, and the selection is a most comprehensive one. The majority of the hymns found in " Hymns for Christian Worship " are included, and many others by noted writers. The Editors state in their preface that, " considering there is room and need for a book which shall cover a wider range of life and devotion than most existing hymnals represent, an effort has been made to provide a book as broad and inclusive in its tone as the outlook of Liberal Christianity and as the conditions of our Free Church life." The selection comprises hymns for special occasions, and there are a good number of children's hymns and others suitable for guild services. By arrangement with the General Editor, special terms for quantities have been granted to congregations desirous of introducing the Hymnal. Particulars may be ob

tained on application to the Clerk, Rev. G. J. Slipper, The Manse, Newry, to whom all communications should be addressed. We trust that those of our congregations who are considering this matter will communicate with Mr. Slipper at their earliest convenience.

FORWARD TO THE THINGS THAT ARE BEFORE.

By Rev. G. L. Phelps.

IT is not inappropriate when the old year dies and the new is born that there should mingle with the joyous chimes of the church bells the harsh noises of screeching hooters ; not only does it typify the challenge which business life is continually sending up to our religious ideals and the challenge which religion perpetually makes to business, but in the mingled sounds we have our own mixed feelings somewhat rudely expressed. There is gratitude and sorrow as we look backward, hope and fear as we look forward. Change has brought, and will continue to bring, pleasure and pain, and whenever there comes a period of transition, a changing of the calendar, any reminder of the passing of the years, whatever may be our outward show of merriment, there must needs be a conflict of emotions as the varied memories of the past flit before us and the possibilities and probabilities of the future occupy our minds. We recount our losses, we are mindful of our failures, we think we have made little or no progress ; stirring times are ahead, and the way of duty seems likely to be more difficult and complicated than before. There should be times and seasons for balancing the moral ledger and for a spiritual stocktaking. The fault of many religious people is that they are always balancing and stocktaking, instead of turning over their capital and rectifying their balance by active participation in the business of life.

We waste half our strength in a useless regretting ;
We sit by old tombs in the dark too long.

This fault is by no means confined to those who live under the shadow of the orthodox doctrine of the natural depravity of man : our own faith is sometimes as enervating. There has been no fall, the whole world is moving forward, there is no need of special effort, there is no motive for self-sacrifice. Those who argue thus, and those who don't argue at all, but simply drift into this attitude, have not grasped the whole of our faith. It is not simply the denial of the fall, the denial of eternal punishment, the denial of an unjust scheme of atonement : it is the affirmation of a wise and just and beneficent God who will at last achieve his purposes ; it is the affirmation of an universal law framed to this end ; it is the affirmation that the highest wisdom for men and women is to fashion their lives in accord with this law, which is as inviolable as the purpose it is intended to fulfil. It is not a bit of good being a member of the Micawber family in religion. Those who are always waiting for something to turn up will be as badly off as those who give way to despair. True faith is always touched with aspiration; it does not teach that whatever is is best, but, while fortifying the soul with patience and the assurance of the guardian care of God, it points to the glories yet to be, and urges upon us the duty of *stretching* forward and *pressing* on.

At the beginning of a new year we naturally take a backward glance ere we set back and breast as either should be, and the backward glance may convince us that we live in an age preoccupied with material things, with getting and spending, and with pleasure-seeking, an age of scepticism or indifference in religion ; this should but serve as a challenge to our faith. The age requires us and our message. We may be small in numbers, we may not be able to report much advance in recent years, but have we not been too complacent ? Can we conscientiously say that we have been faithful to our stewardship ? If we would feel the full throbbing pulsing joy of life, we must make up our minds not to be content with drifting at the mercy of winds and currents; we must see

clearly shining before us the beacon light which marks the direction of our course—see it, and boldly make for it. We must not be content with the joy of communion with God, but listening to the inner voice we should rise from the attitude of prayer determined to be partakers of the greater joy of being fellow-workers with Him. We are invited to strenuous life, we are not promised ease or an escape from the cares and trials of our humanity: the new year will bring its sorrows and disappointments, but no matter what measure of success, as the world counts it, may fall to our lot, if we are faithful to our trust, and live in the spirit of our faith in the beneficent purposes and invincible power of the ever-living God, if we obey the call to bravely bear our part, if we front the dawn with intensified enthusiasm and our strength put fairly forth, we shall find in our work a joy that passes not away, and in God's own good time an abundant harvest.

The Future hides in it
Gladness and sorrow;
We press still thorow,
Nought that abides in it
Daunting us—onward.
. . . .
Heard are the sages,
The world and the ages:
"Choose well; your choice is
Brief and yet endless:
Here eyes do regard you,
In eternity's stillness;
Here is all fulness,
Ye brave to reward you;
Work and despair not."

"UNITARIANISM."

A BOOK, bearing the above title, has recently been added to Messrs. Constable's excellent series of "Religions: Ancient and Modern." It is the work of the Rev. W. G. Tarrant, B.A., of London, and is a most worthy addition to the literature dealing with the history of Unitarianism. But, more than that, it supplies a real need long felt for a clear outline attractive to the general reader and inquirer. There are two classes of religious persons to whom this book can be most strongly recommended. The first consists of those Christians who stand altogether outside our community and think of Unitarianism as a strange and fearsome thing. Knowing nothing of its special features, or even of its place in the general development of religious opinion, it represents for them the most eccentric and the most extreme manifestation of Christian heterodoxy. They are alike ignorant of *what* it is and *why* it is. Said a lady to the present writer when informed that he was a Unitarian: "But don't you think it is a mistake to start a new movement, seeing that there are already so many existing sects?" Her surprise, when told that the Methodist New Connexion which claimed her adherence was a mere infant-in-arms as compared with the long-lived Unitarianism, and that the latter boasted its saints and martyrs many years before John Wesley was born, was most pronounced. Yet it is to be feared that that good lady's ignorance widely obtains. If only such persons could be induced to follow Mr. Tarrant in his singularly lucid and successful endeavour "to trace the thoughts and fortunes of Unitarians from their rise in modern times to indicate their religious temper and practical aims, and to exhibit the connections of the English-speaking Unitarians with some closely approximating groups in Europe and Asia," they would gain from such application not only greater knowledge, but also more generous appreciation for the labours of brave and high-souled men and women, who, in circumstances the most adverse, contended earnestly for truth and liberty. The second class of readers likely to benefit from a careful perusal of this book is comprised of those Unitarians who know something of the history of their own local Unitarianism, but lack the necessary knowledge to relate it to the wider movement of Unitarian thought and experience. It is possible that even they feel a thrill of pride when they tell over the names of distinguished American Unitarians like Channing, Theodore Parker, Emerson, Oliver Wendell Holmes, and Long-

fellow, while remaining wholly unfamiliar with the striking development which made New England the centre of Unitarian activity. Hence it is scarcely surprising that Poland's fight for freedom at a much earlier time is unknown to many liberal thinkers, and that frequently ignorance is evinced of the fact that so long ago as the year 1568 Francis David founded a Unitarian Church in Hungary. Even the appeal to the religious heroism and self-sacrifice of our spiritual forefathers would gain in power and in point if we were better acquainted with the precise, social, and legal disabilities under which they suffered and which they so bravely endured that later times might have the liberty denied to their own. Then would the names of men like John Bidle, Thomas Firmin, and Thomas Emlyn gain new lustre and the priceless services they recall stimulate to new and more strenuous endeavour. The better their labours are understood the more real and influential is likely to be our perception that other men laboured and we have entered into their labours. It constitutes one of the greatest merits of Mr. Tarrant's book that all these facts and factors find not only individual recognition, but are given their proper place in the carefully-planned and clearly-written record of Unitarianism. And when he has to deal with aspects of developing thought, characterising more recent times, his power of compression and his sense of proportion do not fail. We would especially emphasise his admirable treatment of Dr. Martineau's thought and work. In fact we cannot speak too highly of the skilful manner in which the author has managed to give his readers so many facts without sacrificing freshness of treatment and clearness of outline. We trust that his book will have a wide circulation, and that many Unitarians will familiarise themselves with the phases of the long struggle that gained them their freedom.

H. J. R.

"The dignity of truth is lost with much protesting."—*Ben Johnson*

PRESBYTERIANISM IN EPISCOPACY.

By Rev. John Barron.

BLACK and White surplice controversies" was an expression of Thomas Carlyle's. In our Non-Subscribing Presbyterian Church we have the black and white surplices without the controversies. Carlyle referred to that of which the black and white surplices are commonly considered the emblems, especially in Scotland, viz., of Presbyterianism and Episcopacy.

At the Reformation the government of the Church in England took the Episcopalian form, in Scotland it took the Presbyterian form, and at the commencement little heed was paid to the difference in the form of government. They were sister Churches with the Reformed Churches on the Continent. Time soon showed a difference. The Church of England was not strong enough to stand apart from the monarchy, and lapsed again with an almost grovelling humility into allegiance once more to the Papacy, Parliament receiving on its knees absolution at the hands of the Papal Legate. Was ever greater degradation imposed upon England? But England paid dearly and bitterly for looking back when once the hand was put to the plough.

Elizabeth came to the throne. Possessed of an inborn love of splendour and pageantry, and yet English to the core in her love of liberty, her task was to save a gorgeous ceremonial and yet to reconcile it with the doctrines and principles of the Reformation.

The Church was her domain, she was the "Governor" of it, declining the title of "Head." Parliament might not dictate in the least to her as to anything concerning it. The impress of her work remains on the Church of England to this day. The Rev. Charles Hargrove once very clearly described the real position of the Church of England, at a time when there was much discussion as to the validity of Anglican orders. The Church of England is a Church of compromise, and was in-

tended to be wide enough to include the Catholic and the Puritan. No one ever yet wholly and entirely subscribed to the Prayer Book, the communion service of which is Catholic, the Articles are Calvinistic, while from the time of Laud the traditional teaching of the pulpit has been Arminian." A Church which has to reconcile such inconsistencies might at any rate demonstrate the value of "tolerance," of "unity in diversity," and thus a great service to the Christian Church would be done. The first move of the Puritans in England was not to make a break with the Church, but, according to Thomas Fuller, their "grand design was to set up a discipline within a discipline, Presbytery in Episcopacy." And really no great effort beyond the difficulty of opposition in high places would have been needed to have transformed the government of the Church of England into Presbyterian. Among the Episcopalians the term "Presbytery" is still applied to the clergy of a diocese. It resembles very much an atrophied organ in the human body which indicates the line of past evolution, as, for instance, the pinealgland in the brain, which physiologists speak of as an atrophied eye. The Bishop of a diocese is the opposite of an atrophied organ, in so far as his office is an enlarged one, in reality he is only the permanent Moderator of the Presbytery. Were it not that his office is permanent, he would simply be, as all Moderators are with us, "the first among equals." The Puritan writers on Church polity in Elizabeth's reign found no warrant for Chancellors, Archdeacons, and Church-wardens in Scripture.

In the reign of Edward VI. there seemed to be a chance for a more democratic order.

The struggles for Kirk and Covenant in Scotland were not, as many suppose, due originally to a deep-rooted antipathy to either prayer-book or bishop.

John Knox himself was offered a bishopric, and a Presbyterian minister was consecrated a bishop in England without any question as to the validity of his orders. John Knox sent his own son into the Church of England. From the outset a liturgy was in use: John Knox introduced it from Geneva, and it proved invaluable for supplying the language of devotion at a time of great unsettlement. The Reformation proceeded on different lines altogether in Scotland from what it did in England. The old Catholic Church simply seemed to vanish and merge like a transformation scene into the new order. Whereas, in England, the idea of continuity with the Church as it previously existed was very strong, and the Book of Common Prayer was based upon the Catholic Missal, hence the cry of "Mass Book" which was raised against it on the attempt in the time of Laud to force it on the Church of Scotland.

Officials, somewhat resembling bishops in their capacities, were appointed with large powers throughout Scotland to do work which afterwards became the duties of the Presbyteries. The state of education at that crisis made impossible the functions of Kirk-Sessions and Presbyteries throughout large areas of Scotland, and very wisely did John Knox set to work to secure the Reformation by establishing schools in every parish, and providing for their endowment, as well for schoolmasters as for ministers, out of what could be saved from the greedy clutches of the Barons, who made themselves rich out of the spoils of the dismantled faith.

More than to Assemblies or Presbyteries does Presbyterianism owe its existence in Scotland to-day, to the Kirk Sessions—the Eldership in every Church. The General Assembly at one time and another was made illegal, as were the Presbyteries, when temporarily the rule of Bishops was secured, but the Sessions never were suppressed, nor could they have been. They were the glowing embers which sprung into flame, after the vain attempts to stamp out the fire. No more appropriate seal could be found for the Scottish Church than the burning bush and its motto in Latin, "Burning, yet not consumed."

In considering the points of comparison between Presbyterianism and

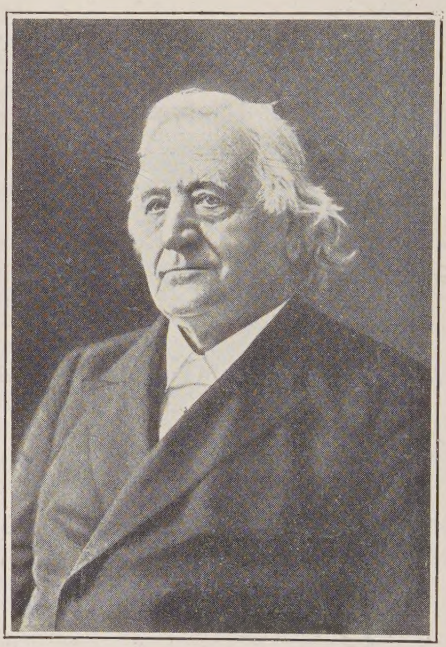
Episcopacy, the office of deacon in the Episcopalian Church and elder in the Presbyterian Church ought not to be omitted, for in that order of the ministry, because such it really is, there is a valuable resource for both Churches. The office of deacon ought not to be regarded as exclusively for the candidate for further orders among the Episcopalians. A noble example of this, which alas! is also an exception, was the late Mr. George Harwood, M.P., who has been described by an admirer as a man who alternated between piling up millions as a cotton-spinner and passing examinations for university and professional degrees. He qualified as a deacon for the Church of England, was called to the Bar, and became a member of Parliament, retaining his business connections. He would walk over from the Stock Exchange, Manchester, to St. Ann's Church, and there preach a mid-day sermon to business men. He was active in every good work. Mr. Harwood belonged to a well-known Unitarian family in Bolton. How much more would the Churches—both Episcopalian and Presbyterian—be to have more of such officials in them, even if not so influential or highly qualified? Cannot the Non-Subscribing Presbyterian Church of Ireland secure in a similar way the services of cultured and influential members, men who are in the swim of affairs, in close contact with their fellows, to supplement the office of the ministry?

DR. COLLYER.

Rising afar in the Western sea,
A new world stood in the morn of the day,
Ready to welcome the brave and free
Who could wrench out the heart and march away.
From the narrow contracted dear old land,
Where the poor are held by a cruel bit,
To ampler spaces for herd and band—
And here was a chance for the Saxon grit.

THIS verse is one of ten forming a poem Dr. Collyer wrote many years ago, and is sufficiently appropriate to preface a brief sketch of his brave and honourable career.

"From Wharfedale to the shores of Lake Michigan, from the village forge to the city pulpit, from the Methodist Church to the Unitarian, are changes as great as any one man need expect to experience in a lifetime. Robert Collyer passed through them all. He was born at Keighley, in Yorkshire, December 8th, 1823, but spent most of his boyhood and early manhood within sound of the old Church bells at Ilkley."



DR. COLLYER.

News of his death reached these shores early in December last; had he lived till the 8th of that month he would have completed his eighty-ninth year.

His father was a blacksmith, and his mother, from whom he inherited a strong, sturdy temperament and will to accomplish things against seemingly insuperable obstacles, became his mentor, to whom he owed his success in life. He went to the village school for three years, and after a season spent at hard labour in a factory he became a blacksmith's apprentice in 1832.

"I spent my days," he has said, "at the anvil making horseshoes, and my nights at reading every book I could get my hands upon. I lay by the forge and read voraciously, and one day a friend brought me a copy of Washington Irving's Sketch Book. This was in 1839, and after I had devoured it, so to speak, my thoughts were turned to America for the first time. That is why I thank God for placing this book before me." In 1848 came the turning point in Robert Collyer's career. He had attended a Methodist revival meeting in a town not far away, and there came to his soul that mysterious longing to fight the Master's battles which men designate "the call." He announced his conversion to Methodism, and declared his intention to become a local preacher.

HIS FIRST SERMON.

"My first sermon," said the Doctor on one occasion, "was divided into three parts. The firstly and lastly were my own, but the secondly I had taken largely from a sound Scotch divine. When I came to this I discovered that I had forgotten it, but I managed to get through somehow. Then I realised that my text should have been, 'Thou shalt not steal.' From that day to this throughout sixty-three years I can say in all honesty that I have stood true to Paul's words, 'Let him that stole steal no more.' About five years ago the Doctor told this story of his first sermon to an audience in Ilkley. The sermon was preached at Addingham, a pretty spot about three miles from Ilkley in the direction of Bolton Woods. On the day following Robert Collyer called to see the local cobbler. Said the latter, "Ah want to speeak to tha, lad." I said, "Do you?" He said, "Ah went to heer tha preach last nect." I said, "Did tha?" You see I was waiting and didn't know what was coming. He said, "Does tha want to knaw what ah thowt of it? Well, if tha wants to knaw ah want to tell tha. Tha'll nivver mak a preacher while tha lives. Doant mistak what ah mean. Tha weant mak a preacher for us in t' Methodist Church. Tha may do somewheer else, but tha weant do for us." And then, said the Doctor, he went on to say what I have always thought a very striking thing: "When tha preaches a sermon tha mun say, 'Thus saith the Lord,' and not loss thi way reasoning abaht it. Ah fear tha'll want to reason ower much, an' if tha does tha'll hev to get away." After this conversation with the cobbler there followed one with the local miller on the same topic. He said, "Ah heard tha preach last nect." I said, "Did you, sir?" He said, "Ah'll tell tha what they're going to do wi' thee. They're going to mak a spare rail o' thee—they'll put thee into every gap there is—nah, thee leuk aht!" "And the curious thing has been," added the Doctor, "that I have seemed to myself to be put into all the gaps that came my way."

DEPARTURE FOR THE UNITED STATES.

Seized by wanderlust in 1849, Dr. Collyer resolved to go to the United States. His plans did not mature until April, 1850, when he married Miss Ann Armitage at Bradford. Within a week the couple were on board the old liner *Roscius*, "a marine tub full of ship's fever," and after a voyage of four weeks landed in New York. They went to Philadelphia, and thence to Shoemakertown, now Ogontz, where he obtained work as a maker of clawhammers in a factory. "I made considerable money at this labour," said the Doctor, "but one day a panic came and the forge was shut down. So I went haying in the country, and when that gave out I carried the hod for some bricklayers. I earned six dollars a week at that employment, for my stipend as a Methodist minister was irregular. Every Sunday I preached somewhere near Shoemakertown." A lyceum was started in 1858 by men in the forges, farmers and others, at which public questions were discussed. This was the early springtime of evolution and the descent of man. The abolition movement was in full swing, and it set the lyceum afire. Dr. Collyer arrayed himself against slavery, and his discussion of this topic, as well as other issues considered by

him in his addresses at the lyceum, paved the way for a charge of heresy, which later was preferred against him. "For some years," the Doctor relates, "I had been studying the doctrine and dogma of my mother Church, and doubts as to the Trinity, eternal punishment, total depravity, and the like entered my mind. So potent became these doubts that I resolved to resign at the Conference in January, 1859. I was accused of preaching in an infidel pulpit and speaking from infidel platforms. I resigned, of course, and so it came to pass that I became a Unitarian, with a full belief in the unity of God and the saving grace of the Lord Jesus Christ."

THE WAR.

Dr. Collyer's first settlement as a Unitarian minister was in Chicago, where he occupied the position of minister-at-large to the poor in that city. But when the war broke out he was temporarily relieved of ministerial duties that he might serve upon the Sanitary Commission, which had been organised by Dr. Bellows, pastor of All Souls' Church in New York. One reminiscence of the war we give as revealing his great, kindly, comforting spirit. It was after the battle of Pittsburg Landing, when, walking along the line of wounded and dying men, a boy beckoned to him, and he sat down by his cot.

"Be you a minister, sir?" asked the lad, breathing heavily. "I thought you was. Be you a Methodist?"

"No, my boy," replied Dr. Collyer, smoothing the dying boy's pillow.

"A Baptist?"

"I am a Unitarian."

"I never heard of them. What do you believe? I'm dying, and I'd like you to help me if you can."

"Then," said Dr. Collyer, with a sigh, "I told him in the simplest terms I could employ, of our faith in God our Father, and of His Christ who came to tell us of His Father's love for all His children, not here and now alone, but forever, here and hereafter. He drew a long, sobbing breath, clasped his hands and thanked me. 'I believe He's a good Father,' he whispered, a tear in his eye. When I came again a few hours later, the brave little spirit had gone to the Father with the message in his heart, a prisoner of hope."

THE CHICAGO FIRE.

When the great devastating fire broke out in Chicago their new church had only been built three years. The conflagration deprived them not only of their place of worship, but destroyed the homes of ninety per cent. of the people in that parish. Dr. Collyer and his family were driven from place to place, but finally found shelter and safety, having lost all they possessed. The following Sunday they held service on the ruins of their church, and the pastor preached from the text: "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste." It was a hopeful discourse, in which the preacher said that they were not to think of him; that he would take care of his family, even though it meant going back to the anvil and making horseshoes. This statement was published far and wide, and one day he received a letter from Cornell University offering him one thousand dollars for a horseshoe of his own making. The Doctor was not long about that task, but going into a blacksmith shop he made the shoe and sent it and received the money. The shoe can still be seen in Cornell University. That was the beginning of the new church that was to be built on the ruins of the one that had been destroyed. A long lecturing tour followed for the purpose of raising money towards the new church, and just, as he says, when everything was going nicely there came the call from the Church of the Messiah in New York. He feared to accept so grave a responsibility, but was urged thereto by his wife, who said that God would sustain his strength and give speech to his tongue. So to New York they went, and as Pastor and Pastor Emeritus there he remained during the rest of his life. He used to say there never is a calamity that has not its sweets, and it is altogether true of the poet-preacher of America that he spent his life diffusing a spirit of sweetness and happiness.

For the Children.

By Rev. J. Worthington, B.A.

DAVID'S COURAGE.

THIS is a talk intended specially for boys, but girls, as a rule, like to listen to talks to boys. There is no reason why they should not listen to this.

I suppose if you were asked to say what incident in the life of David, Israel's great king, best revealed his courage, you would probably answer, "His willingness to fight with Goliath the giant Philistine." And no doubt this incident does reveal courage of a kind. Goliath was big enough apparently to strike terror into most people's minds. When he stepped forward out of the ranks of the Philistines and challenged any one of the Israelites to fight with him and let the issue decide the conflict between Israelites and Philistines, the minds of the Israelites, we are told, were filled with dismay, and they were disposed to give up the conflict at once as lost. "Who was equal to this Philistine," they said, "was he not big enough and strong enough for any score of them?"

It must have required no slight courage on David's part, therefore, to accept the challenge from which his fellow-tribesmen shrank, especially when we remember the difference between the two combatants—Goliath, a giant of over nine feet, and David then but a slim youth. David on this occasion certainly showed courage, and courage of no ordinary kind. Upon that we shall agree.

But he could show courage of a higher kind. Have you read of how Saul, the King of Israel at that time, persecuted David, out of mere jealousy and fear, and how David had to flee from the court to save his life, though he had served the king faithfully, and how Saul pursued David and searched the hills and dales for him, and how David—and this is the point I want you to notice—once had Saul at his mercy, and yet spared to take his life! We are told that one day Saul and his army of 3,000 men came into the district where David lay hiding and pitched his tent not far from David's hiding-place. We are told that in the night-time, when all in Saul's camp had gone to sleep, including the guards, who should have been alert and on the watch, David and a companion, Abishai by name, cautiously approached the camp and saw the tent where Saul was sleeping. It would have been an easy matter for David to have rushed forward, slain his enemy, and then escaped, and to this course Abishai urged him. But David refused to listen to Abishai as well as to the suggestion of his own revengeful feelings. He resolved not to hurt, or allow to be hurt the man who was seeking his own life. Instead, he merely took away Saul's spear and water-bottle to show he had visited the camp and spared Saul's life.

Now, in thus refusing to revenge himself upon Saul, David showed greater courage than when he fought and overcame Goliath. On the latter occasion he was courageous enough to fight, on the former he was courageous enough to forgive, and it requires more courage to forgive than to fight, more courage to forgive one's enemy than to slay him. When David slew Goliath he overcame a giant certainly; when he spared Saul he overcame a much bigger and more formidable giant, namely, Revenge. There is always a strong temptation to give "tit for tat." An eye for an eye, and a black eye for a black eye. David had the courage to resist his temptation, and he overcame what is the most difficult thing of all to overcome—oneself. I have read a story which is told of Mohammed, how he and his friend Ali were one day walking together when they were met by a man who felt he had a grievance, and who began to abuse and insult Ali. At first Ali received the abuse in silence, but after a time he fell to retaliation, and returned abuse for abuse. Upon this Mahommed walked away and left

the two to settle their quarrel as they could. A short time after the two friends met, and Ali reproachfully asked Mohammed why he had left him alone to bear the man's abuse and insult. Mohammed replied, "O Ali! while that man was denouncing thee and thou wert silent I saw ten angels around thee who replied to him. But when thou did'st begin to return his insults the angels one by one left thee, and I also departed." It is more difficult to learn to be unresentful and forgiving than to retaliate, but just because it is more difficult it is more courageous. Let us have the courage to be magnanimous and forgiving, for this is the manly courage of Christ.

Reports.

Ballee.—At a meeting of the congregation of the Unitarian Church, which was held on Tuesday, November 26, the Rev. J. H. Bibby, minister, presiding, it was resolved—"That the best thanks of this meeting, representative of the Ballee Unitarian Church, be, and are hereby returned, to the Rev. J. H. Bibby for his strenuous and successful exertions on its behalf, in collecting the funds for the execution of the several works in connection with acquiring five acres of ground, building new manse, renovation of the church, re-arrangement of burial ground, and alteration of sexton's house and other improvements to congregational property, and in paying out of his own pocket the deficit of £60, besides not charging for personal expenses incurred by him in the collection of above funds." Mr. H. Crymble, who proposed the resolution, said that Mr. Bibby had equipped the congregation with a very complete set of buildings, fitted with all necessaries and comforts for doing good work requisite in a worshipping society. The Chairman gave a summary of the work which had been done since he put his hand to the plough. The present church renovation was the second during his time, as in the year 1890 about £400 was spent for the same purpose. The day of their meeting was the 29th anniversary of his ordination to the ministry of this his only church. Mr. Bibby expressed his great appreciation of the help which had been rendered in carrying out the work of the church by the Treasurer, Mr. R. M'Mechan; the Secretary, Mr. R. Caven; and Mr. Robert M'Cullen, C.E.

York Street Church, Belfast.—There has been a very happy bond of fellowship between the above Church and a neighbouring Presbyterian Church for the last 18 months, that is, since they were introduced to each other. It has been realised that, while recognising and respecting each other's religious opinions, there is an infinite scope for co-operation to do good work. Last winter the two Choirs united together to give concerts for the benefit of their respective Churches. This winter two concerts have already been given with signal success. The last concert took place at York Street Church Hall, on Friday evening, the 6th inst. The first part of the programme consisted of the performance of Facer's cantata, "Noeltide," a weird Xmas tale set to music. The enlarged stage was occupied to its fullest capacity by the united Choirs, which had been trained by Messrs. Russell and Parkes, the former conducting on this occasion. The Choirs gave an excellent rendering of the production, conveying the spirit of the work in a striking manner and held the large audience, which overcrowded the hall, interested to the end. Assistance was given by orchestra and by special artistes, namely, Miss Dewhurst, soprano; Miss W. Woods, contralto; Mr. S. M'Creanor, tenor; Mr. W. G. Holmes, baritone. The second part was miscellaneous. Misses Woods and Dewhurst and Mr. Bell favoured the audience with a delightful selection of songs. Miss S. Allen gave two charming recitations. The last item on the programme was given by Mr. William Dent, the well-known humourist, who gave a "touching" song, related his experiences as an "honest" workman, and led the young ladies present into the secret of cooking a special salad. Every one of the ar-

tistes had to respond to the encores and applause of the audience. The accompanists for the evening were Miss Russell and Mr. Parkes. Proceedings terminated with the singing of the National Anthem. After the concert the members of the orchestra, the Choirs, and the artistes were entertained to supper, during which the Rev. J. D. Davies proposed a hearty vote of thanks on behalf of the congregation to all who had assisted them that evening, and, inter alia, referred to the happy relations between the two Churches. Mr. David Ervine, Secretary of the Church, seconded the resolution, and referred to the good results that sprang from the union of the Choirs. Mr. Russell responded, and praised highly the work already done.

Holywood.—The Annual Congregational Soiree was held in the Schoolroom on Tuesday evening, 26th November, at which Mr. Robert Patterson presided. During the evening Mr. Sharman D. Neill, on behalf of the congregation, presented Rev. G. L. Phelps with a purse of sovereigns and a collection of volumes on the occasion of his recent marriage. Mrs. Phelps was also made the recipient of two presentations, one from the Choir and the other from her Sunday School Class. After Mr. Phelps had expressed his thanks on behalf of his wife and himself in a brief speech, a varied programme was proceeded with, to which the following contributed—Misses Murphy and Neill, Messrs. Harvey, May, and Shannon. A part song was also contributed by the Choir. The usual votes of thanks to the Chairman, artistes, and teamakers concluded a very pleasant evening.

Handsome memorial brasses have been placed in our church by the members of the congregation to commemorate Mr. Richard Patterson and Mr. Omar C. Nelson. The inscriptions are as follows:—In loving memory of Richard Patterson, J.P., who was for fifty years a member of this Church, and rendered it much valuable service. He also took a prominent part in the public life of this town. Born November 29th, 1838. Died October 8th, 1911. "He has fought a good fight; he has finished his course; he has kept the faith."

In loving memory of Omar Collingwood Nelson, who was for many years a faithful member of this Church, always zealous for its best interests, and for 18 years served it as Hon. Treasurer. Born February 19th, 1854. Died February 3rd, 1912. "To live in hearts we leave behind is not to die."

Moneyrea.—Delightful and happily successful was the Congregational Social and presentation held in the Lyttle Memorial School, Moneyrea, on Friday evening, December 6th. Primarily the congregation assembled to honour the Church Secretary and his wife, but the occasion was also wisely fore-thought fitting and opportune for social intercourse. Proceedings commenced with tea at 6 o'clock, after which came the Presentation Meeting. The meeting was presided over by the minister, and he was supported by Mr. and Mrs. S. McK. Turkington, Rev. Thomas Munn, Miss Bodel, Mealough House, A. K. Stewart, Esq., J.P., Dundonald. Letters of apology for absence were read from Messrs. F. J. Orr, Comber; James Boucher, Hollycroft; Thomas S. White, Lisnaw. The Chairman then briefly reviewed the work of the present year, and remarked how well the congregation had responded to the calls of the Sustentation Fund and the Church Renovation Fund, and again to the Presentation Scheme. These things served to show not only a measure of healthy material prosperity, but also a wealth of religious reserves and feeling capable of meeting great needs. Following upon a felicitous and interesting address by the Rev. Thomas Munn came the presentation to Mrs. Turkington of a handsome oak sideboard by Mr. A. K. Stewart, J.P. The sideboard bearing the following inscription:—"Presented to Mr. and Mrs. S. McK. Turkington by the Moneyrea Congregation as a token of goodwill and esteem, December 6th, 1912." In a speech pithy and reminiscent, Mr. Stewart expressed the pleasure he felt in being privileged to make that pre-

sentation. It was an honour long over-due, but he was happy it had now been accomplished so handsomely. Mrs. Turkington suitably acknowledged the presentation.

Miss Bodel then presented Mr. S. M'K. Turkington with a well-filled purse of sovereigns, and in a few choice sentences voiced her feelings of gladness at the honour of being asked to make that presentation. In a reply of thanks marked by splendid feeling and good taste, Mr. Turkington confessed himself quite unable to do more than just echo the feelings of gratitude that moved him that evening for the honour which had been conferred upon him and his wife. He could not thank them, but he trusted all would understand how deeply conscious he was of what had been said and done that night in his praise.

Songs charmingly sung were contributed to the evening's entertainment by Mrs. Hugh Ferguson, of Greengraves, and Miss Creeny, of Belfast, and the accompaniments were played by Miss Napier, of Knock. A vote of thanks to the artistes and Mr. and Mrs. Chambers, moved by Mr. Samuel Abernethy, was carried with acclamation. The meeting ended, and the company, as arranged, adjourned to the Old School-room to dance; and later returned to the Lyttle Memorial School to the splendid supper gratuitously prepared by the ladies of the congregation. Midnight was long past ere the assembly dispersed to the old-time strains of "Auld Lang Syne."

Mountpottinger.—The Annual Xmas Cake Fair and Sale of Work was held on December 13th, in the School-room. Although not on quite so pretentious a scale as some recent ones, the function was very successful, the stalls being cleared at an early hour, thus ensuring a nice little sum for the Church Funds. Following on the serious business of selling a Ping Pong Tournament was held, at which the younger generation outshone their elders.

Newry.—Under the auspices of the Young People's Guild, a lecture was given on Tuesday evening, November 26th, by the Rev. G. J. Slipper, entitled, "My Visit to the Royal National Eisteddfod of Wales." During the course of the lecture songs in Welsh were rendered by the Rev. S. E. Bowen, among them being the national hymn, "Land of our Fathers." The songs were descriptive of the Welsh music, and were greatly enjoyed by the large audience present. The President (Mr. Walter Scott) occupied the chair, and at the close the thanks of all present were heartily accorded to both lecturer and singer.

On Tuesday evening, December 10th, a Lantern Lecture was given by Mr. John Thompson, entitled, "A night with the past and the present." The photographs of ministers and laymen of past generations, including those of the late Rev. Henry Alexander, Rev. J. A. Crozier, Rev. S. Pinkerton, Messrs. J. Warnock, James Colvin, Andrew Thompson, John M'Combe, Robert M'Alpine, Hill Irvine, James Irvine, were presented on the screen; also of some of those workers who still help forward the work in the present. A series of views of Palestine were also shown. Songs were rendered by the Choir, Miss L. M'Combe presiding at the piano. Mrs. J. Rowland also contributed a recitation, and a very interesting evening was spent. Mr. Scott again presided, and at the close of the lecture thanks were accorded to all who had contributed to the evening's entertainment.

Unity Guild.—The November meeting was held in Mountpottinger School-room on the 20th of the month, when Mr. J. H. Gilliland read a paper on "The Land and Social Problems." In introducing the reader, the President (Rev. G. L Phelps) said that the Land Question would in all probability be the burning question at the next general election. During the course of his remarks, Mr. Gilliland said that, despite the increased wealth of nations, there was not a corresponding decrease in poverty. Land, apart from a community, had no value, and it was here that collective ownership would come in. He was of firm opinion that unearned increment should be confiscated by the State and used for the benefit of

the community at large. An interesting discussion followed, which was taken part in by Rev. E. H. Pickering, B.A., Miss Greenfield, and Messrs. A. Hanna, H. L. Orr, and E. R. Jackson.

MARRIAGE.

FULTON—OSBORNE.—On December 26th, 1912, in All Souls' Church, Elmwood, Belfast, by the Rev. Alexander Osborne Ashworth, senior minister of York Street Non-subscribing Presbyterian Church, Belfast, and uncle of the bride, Richard Meares, of Dorandah, 94 St. Leonard's Road, Windsor, Berkshire, son of the late David Fulton, M.R.C.V.S., and of Mrs. Fulton, Mullingar, Co. Westmeath, to Elizabeth Ferguson (Tottie), daughter of Thos. Edens Osborne and Mrs. Osborne, Marino, Co. Down.

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